

A
SECVLAR
SERMON CON-
CERNING THE DO-
ctrine of the Gospell by the goodnes
and power of God restored in the fifteenth
age from the birth of our Lord
Iesus Christ,

MADE BY THE REVEREND AND WOR-
thy Preacher M^r. ABRAHAM SCVLTEVS,
in the High-dutch tongue,

AFTER BY ANOTHER TRANSLA-
ted into Latin, and now out of Latin
into English.



LONDON,

Printed by *William Jones*, dwelling in Red-crosse
streete neare S. Giles Church, Anno 1618.



A SECVLAR SER- MON MADE IN THE Arch-Palatine court, in the

year 1617. And of January
the first.



That which is written by the
Kingly Prophet *David* wee see
certainly helpeth at this pre-
sent. *The mercy of God is over
all his workes.* For, from this
mercy wee doe freely acknow-
ledge that wee have received
this benefit, that we live, and in
good health begin this new year. From this mercy
it is, that being free from pestilence, and death, wee
haue not seene bloody warres, nor other publicke ca-
lamities. From the same mercy we haue received it,
that by the celebration of the Natiuitie of Christ,
(which we haue heere liberty solemnly to keepe) we
ioyfully vnderstand, how, for our good, Christ was

a Seculum in
m, signifies
age, contains
an hundred
years. There
this Sermon
called secular
cause is con-
neth the story
the last hun-
years, when
the Gospell was
restored from
yeare 1517
this yeare 16

Psa. 145.

borne at *Bethlehem*; how the Angels sweetely delighted vs with their hymnes, how the shepheards of *Bethlehem* daunced with a holy ioy; and how *Simeon* and *Anna* entertained with kisses the Sauour newly borne.

Go too then, O *Palatinate*, magnifie the Lord thy God with due praises: and thou O *Heidelberg*, with pious affection, publish his name and glory, which is most worthy to bee worshipped and adorned.

And because now this is the hundred yeere, since which time the euerlasting and Almighty God, looking vpon our Auncestors with the eye of his grace and fauour, deliuered them out of the horrible darknesse of Popery, and brought them into the cleare and faire light of the Gospell, let vs also looking backe to these times, behold and consider, how gracious, God hath declared himselfe to his Church in the saide hundred yeares, and how mercifully hee hath gathered it together, hauing bene before dispersed and scattered heere and there, and being gathered, how wonderfully hee hath preserved it, vnto this present time.

2 For so it will be made manifest, that the Lord Iesus Christ, doeth worthily and agreeably to his proceeding, beare the name of *Iesus* (that is a *Sauour*), that was giuen at his Circumcision, expressing it by really sruing his people, and to be our true Iesus and Sauour, not onely by the excellency of his merit, but also by the vertue and power of his effectuall operation and working which he sheweth out most mightily in, and towards his Church, and people.

Moreouer

Moreouer also (as I perswade my selfe) here will
be matter and occasion abundantly ministred vnto
vs, for the celebration and praise of the name of God,
where we shall behold his wisdom, omnipotency,
goodnes and iustice, every where most clearly shining
in his gouernment of the Church in this century, or
last hundred yeres.

And that I may shortly comprehend all this mat-
ter: euen as God in times past reformed the world by
the Apostles and their faithfull successors: So like-
wise in the fifteenth hundred yeere from the birth of
Christ, God I say began to order the reformation
and gouernment of his Church: All which things
my purpose is at this present, euidently to shewe and
demonstrate vnto you.

I Whereas it behoued that Christ should be borne
one thousand sixe hundred and seuentene yeres a-
gone: God sent *Iohn Baptist* as a forerunner, that hee
might prepare and make ready a way for the Lord: In
like sort when the same Christ was (as it were) to bee
borne againe, it pleased God that diuers preparatory
helpes and furtherances to the rest that was to follow
should be furnished, before he tooke in hand the re-
formation it selfe of Christian Religion.

Amongst which meanes of preparing way to the
saide reformation, most worthily I may name and ac-
count first the liberall arts and sciences, and the daily
exercises of good sciences, and chiefly of the three
learned tongues and languages, as instruments to
make way to the reformation that was to follow. In
the next place I nominate and tanke Vniuersities and
particular Schooles (as they call them) which by a

commendable purpose and worthy example for imitation and following, were in that time, partly founded and erected, and partly also preferred and enlarged. To these I adde also the invention of the Art of Printing, which before had ben vtterly vnkowne, and by meanes whereof it came to passe that Doctor *Luthers* bookes, being dispersed and spread into diuers and most large countries and nations, came into very many mens hands, and were euery where read and diligently studied. Here also amongst the aforesaide meanes, the translation of the Scriptures is not to be passed by, but attentiuely to be considered. For in the yeere, one thousand five hundred and fiftene, the olde Testament sawe the light that was to bee wished for, being published in print in the originall Hebrew tongue by *Francois Ximenes*, being Arch-bishop of *Toledo*, and a Cardinall: and so likewise was the new Testament printed in the yeere next following.

Which bookes opened the eyes of many, and maruelously raised their desire, so that being inflamed with a zeale diligently to knowe and search out the heauenly trueth, they might easily discerne, how far the Popes of *Rome* had departed from the puritie of the Scripture.

2 In time past also, when Christ went about the reformation of the world, hee called not to that seruice the Scribes and Pharisees which were of great authoritie, but hee chose vnto it twelue Disciples, men despised by the world, and esteemed base, which for the most part were fisher men.

So likewise one hundred yeeres agoe, Christ taking

king in hand the worke of a new reformation; vsed
not therunto any purple-clothed Prelate, nor Car-
dinall, whose names were most flourishing and famous;
but he raised vp hartuno for this seruice *Martin Lu-
ther* a Monke of the order of the *Augustinians*, *Phillip
Melancthon* a professor and reader of the Greeke
tongue in the Vniuersitie of *Wittenberg*; and two
Priests of small account; to wit *Huldreich Zwinglius*,
and *Johann Oecolampadius*.

Moreover the doctrine of the Gospell breaking
out, (as the first publishing of it by the Apostles)
with a diuine and most powerfull force, suddenly like
the lightning enlightened the vniuersall world, so as e-
uen in the time of *Ireneus* reported to haue bin taught
by *Reſcyrus* scholar to *John* the Apostle; Christ
came to be famously known by the nations and peo-
ple, both of the East and West parts of the world:
euen so, when as one hundred yeeres agoe, after
that the idolatry of the Papists running (as if they
had beene mad or bewitched after the worship of I-
mages) being discovered, the conscience and wounded
hearts of men were led (as by the hand) from their
confidence in their owne merits, to the precious rat-
some of the death of Christ, it is incredible to be spo-
ken, with how great celeritie and speede, and with
what great succeſſe, the puritie of true Religion pier-
ced into all countries. For it rested not now onely in
Cities; neither was it content to remaine amongst
the inferiorr of the Nobilitie and gentry: but it en-
tered into the Court euen of Kings and Emperours,
and gat their allowance and approbation.

May it please you then (for prooſe hereof) that we

first

first viewe the Cities? Amongst these, the first that flourished and were famous for the praise of sincerity of the Gospell, were these: *Strasbourg, Bisme, Nürimberg, Worms, Erford, Hylaria, and Emden of Frize-land*. All these cheerfully & with ready mindes receiued, and entertained the truth coming vnto them, in the very first beginning. These also kindled by & by a seruēt zeale of Religion in other countries. Amongst these were *Maydenborow, Hamborow, Culbeck, Brunsrick, inismania, Rostechium*, and almost all the Cities of the Empire. Nay further more in *iseland*, the cities of *Riga, Derbatum, Rensla, in Hillutia or Switzer-land, Basile, Scahusium, Tigarum or Zurich, Berne*, and diuers others. All which Cities as they embraced the doctrine of the Gospell with great gladnes & gratulations, so *Wolfgangus Capito* hath left writte a singular & memorable act, in this respect, of the men of *Berke*, which is this: *Having received the Gospell*, they set their prisoners at libertie; and proclaimed freedom, for such as they had banished out of the land, to returne into their Country againe, yeolding this notable reason for their so doing. For said they, if we would haue dismissed & discharged our malefactors and prisoners in the honour of an earthly King, that should haue come vnto vs. How much more now ought we then first Christ the King of glory is come vnto vs, bringing with him the most glorious benefit of euerlasting redemption? And therefore we most earnestly wish and desire that as much as might be, all men may be made partakers of so great a benefit and deliuerance as is now bestowed vpon vs.

In going out from the Cities, let vs view the degree
of

of Knighthood. In this degree there attained a perpetuall Crowne of honour that noble *Franckis* of *Stekengen*, *Huldriek* of *Huten*, and *Silueſter* of *Schawenburg*. For when *Luther* was miserably vexed and persecuted by the Pope, they vnderooke the defending and protecting of him with al their force and power. And when *Luther* was excommunicated, and was thinking to flie into *Bohemia* for refuge, *Schawenbergius* before mentioned, offered him free acceſſe vnto him, and promiſed him a company of a hundred horsemen of *Franconia* to condux him ſafely to him.

Of this praise are alſo pertakers, the *Landſhadii*, *Steinacenſes*, *Helmſtatenſes*, *Gewingenſes*, and *Mensingenſes*; who euery one of them from the yeare 1521, and 1522, had procured the ſincritie of the Goſpell to bee publickly preached in their territories. In whose ſteps, *Iohn* of *Salthuſen* of *Bohemia*, treading did the ſame, and being accused for it to *Lenix* King of *Hungary* and *Bohemia*, bee defended himſelfe with a notable Apology.

Now amongst the Princes that receiued the Goſpell, the heroicall worthies of the houſe of *Saxonie* obtained the principall place, to wit, *Frederick* the wiſe, *Iohn* the ſincere, and *Iohn Frederick* the conſtant, being Electors: whose moſt commendable example, euen ſtraightwayes from the beginning followed, *Lewis* Count Palatine the Duke of *Bipant*, *George Marquis* of *Brandborow*, *Marquis Albertus* Duke of *Pruiſſia*, *Erneſtus* Duke of *Brunſwick* and *Luneburg*, *Franckis* Duke of *Luneburg*, *Phillip Landgrau* of *Haſſia*, *Wolfgangus* Prince of *Anhalt*, and *Frederick* the ſecond, Duke of *ſileſia*, *Lignicum*, and *Briga*.

From thence the fame of the Gospell sounding all abroad, there opened their gates also to the Lord Iesus Christ in their countries, these Princes. *John* Duke of Cleue, and his successor *William* (although there fell out some such causes and times as suffered them not to finish and perfect the reformation which they had begun, so as it had beene to be wished.

These princes also embraced the Gospell; *Hu. drick* Duke of *Wirttemberg*, with his brother *George*, Earle of *Wirttemberg*, and *Munbelgard*, and *Barnimus* and *Phillip* Dukes of *Pomerania*, *Joachim* the second Elector of *Brandenburg*, & his brother *John Suerus*, *Henry* Duke of *Saxonic* father of *Maurice* and *Augustus* Electors, *Hermannus* Arch-bishop of *Coullen*, *Charles* Marques of *Baden*, *Iulius* Duke of *Brunswicke*, *Gottardus* Duke of *Curland*, *William* Prince of *Orenge*, to whom the lowcountrimen are much beholding in that respect.

For what should I speake of the Arch-Palatine countrey? wherein wee haue the reformation made by the Electors, that is begun by *Frederick* the second, continued by *Otto Henricus*, and finished & brought to perfection by *Frederick* the third, to his eternall and greatest honour, and our vnspokeable benefit and comfort. Neither was *Lewis* the peaceable Elector estranged from fauouring the Gospel, seeing that his brother *Frederick* graciously graunted free exercise of the Religion of the Gospell to eight cities lying in one precinct in the higher country of the Palatinate, which are *Amberg*, *Newfore*, *Kam*, *Nasung*, *Weiden*, *Nanpurg*, *Aurbac*, and *Chemnat*. Herein also it seemeth most worthy to be remembered, that a Prince of the Empire *George* Earle of *Anhalt*, a Prince of most

approued.

approoued pietie and holinesse, is saide to haue esteemed the doctrine of the Gospell so precious, that hee doubted not himselfe in his own person, out of a rare and extraordinary zeale to deliuer it to his subiects preaching vnto them. We haue heard also, that the same Prince graced with a mariage Sermon, the Elector *Augustus*, and his noble wife, being publickely married according to the accustomed right and manner of the Church.

For which cause the Queene of *Denmarke* ioyfully gratulating the spouse her daughter, saide often, that no greater grace could happen to her in the world.

After these Princes followed also Kings, euery of them in their seuerall times and distances of yeares. Amongst these, the first was *Fredertick* King of *Denmarke*, who hauing shaken off the yoke of the Pope, embraced the pure doctrine of the word of God.

Sooneafter followed him *Gustarus* King of *Sweden*, *Mary* Queene of *Hungary*, sister to the Emperour *Charles*, *Marq:et* of *Valoys*, Queene of *Nauarre*, sister to *Francis* King of *Fraunce*, to whom shee most earnestly comended often-times, the cause of such Christians as being exiled, fled for refuge into *Fraunce*, yeelding her selfe most gracious vnto them, yea and as if she had borne the kind affection of a mother towards them. Such a one was also *Renata*, the daughter of *Lewis* the twelfth, King of *Fraunce*, who hauing beene married to *Hercules* Duke of *Ferrary*, enlightened the darkenesse of *Italy* it selfe with the light of the Gospell. And when shee had returned widow and dowager into *Fraunce*, in the tempestuous and stormy time of the most foule and shamefull massacre, and

slaughter extremely raging in *Paris*, and euery where elle in *France*, in the yeare 1572. she reached forth a gracious and helpfull hand, for the reliefe of the most afflicted state of many godly persons: and amongst others shee receiued and entertained that most religious and worthy teacher maister *Daniel Tossanus*, together with his wife and children, and chearfully patronized and defended him in the time of extreame danger.

Now if wee behold and consider the reformation of the English Churches, here commeth to my mind, and as a most beautifull and comfortable Starre shineth *Edward* the sixt, the most gracious King of *England*, who being inkindled with an heroicall Spirit and zeale, desired those Churches to bee thoroughly cleansed from Popish Idolatry. After also, his sister Queene *Elizabeth* followed his pietie and most religious example both with like affection and successe.

What? did not also *James Hamilton* Viceroy in *Scotland*, first permit and make free to euery one that would, the reading of the Bible in the *English* tongue, and the order of prayer. By which worthy act, the true Christian Religion straightwaies tooke so great increase, as that the States in Parliament provided by publicke lawe in the yeare 1561, that all the people should liue quietly and in peace without reuiling, or iniurying one another for any pretence or excuse of Religion.

Moreover this is also manifest by certaine proofes, that these three Emperours *Charles* the sixt, *Ferdinando* and *Maximilian* departed out of this life, resting vpon the same comfort and faith, which *Luther* taking,

king out of the Scriptures, preached and published, in that hee shewed and taught that all the hope of euerlasting life consisteth in the death of Christ.

After these notable personages of the ciuill state, let vs now come also and remember the teachers of the Church: wherein we may consider that after the Apostles time, God raised up almost in a continuall succession most worthy teachers, such as these were, *Ignatius, Policarpus, Iustinus Martyr, Clement of Alexandria, Athenagoras, Origen, Cyprian, Tertullian, Athanasius, Epiphanius, Hilarius, Basil, Gregory of Nazianzene, Ierome, Augustine, Ambrose, Chrysostome* and many others, by whose worthy seruice & labour, the worke of the Reformation of the world begun by the Apostles, was happily and with great successe proceeded in, and furthered.

And euen so to those first goodly and glorious lights of the Church in Doctrine and Diuinitie, *Luther, Melancthon, Zwinglius* and *Oecolampadius*, God added & adioyned other teachers, that were men famous for their pietie and learning, who receiuing the Gospell from the former, as a lampe and a light deliuered vnto them (the lowest errors of Popery haueing beene discovered), haue brought with them a clearer and greater light of vnderstanding and knowledge of the bookes of the Bible.

In *Helvetia* and *Switzerland*, who ignorant that there haue beene many, who partly by preaching, and partly by writing, haue serued the Church with great diligence and profit? Amongst whom these men are worthy of immortall praise: *Henry Bullinger, Kadalph Gualter, Oswald Myconius, Conrade Pellicane,*

Berthall Haller, Gaspér Megander, Leo Iuda, Benediſt Are-
tius, Iohn Wolfe, Lewis Lauater, Iofias Simler, Bibliander,
William Stuckins.

Doe we demaund what teachers they haue had in
high Germany? Surely in that countrey there hath
beene great plenty of notable teachers. Such as were
theſe, Ambroſe Blawrer, Iohn Swickius, Maſter Bucer,
Matthias Tellius, Wolfgangus Capito, Caſpar Hedio, An-
drew Oſander of Hals in Suxeria, Erardus Schnepffus,
and Maſtin Frechtius at Tuhinga, Ambroſe, Mollerus
and Iohn Heſſe at wratiſlawia or Briſla, Conrade, Somius
at Vlms, Wolfgangus Muſculus at Auguſta or Anſborow,
Francis Lambert, Andrew Hiperias, Iohn Pincer, Denis
Melander in Haſſia, and in Witttemberg Iaſper Cruiger
both the father and the ſonne; Georg Maior, Iohn Bu-
genhagius, Paul Eber, Iohn Foſter, Iohn Auenar, Henry
Moller, Frederick Widebraine, and Chriſtopher Pexelius.

In Livonia or Lief-land there haue beene worthy
Preachers, as Andrew Cnopkins and others, and in
Boruſia, Iohn Polian der and Iohn Briſmane; in the lower
Saxonie, Urbanus Regius, Hermann Browne, and Albert
Hardenbergius, in Friſia, Micronius, Menſo, Alingus,
and diuers others.

And who is there amongst vs whom the remem-
brance of theſe famous men doeth not moue and ef-
fect with ſingular delight, to wit, of William Faxell, Pe-
ter Vires, Iohn Calvin, Auſtin Marloſte, Theodare Beza,
Antony Sadeel, and of Phillip Morry of Fleſſay, and o-
thers, who partly by teaching, and partly by writing,
haue mightily ouerthrowen Popery, and aduanced
the Goſpell of Ieſus Chriſt.

Neither hath this fauour of God beene wanting

vnto

unto Spaine. For what men Spaine hath had teachers of the Euangelicall doctrine, the same it hath also most glorious Martyrs, to wit, *Frauncis Drianda, Daxius, Doctor Constantine, Confessor to the Emperour Charles the fifth.*

Italy it selfe also hath sent vs ouer from thence most excellent Diuines to the very great benefite of our Churches, *Peter Martyr, Ierom Zanchius, & Immanuel Tremellius.*

These men also in Scotland, haue left vs most ample and large frutes of their seruice, for the Gospell, *John Knox, Robert Rollark, John Iohnston,* and diuers others.

But in England God hath set out, as vpon a Theater and stage to be scene by all the world, very many famous and learned men, who haue stoutely defended and maintained the doctrine of the Gospell against the deceitfull impostures of the Antichrist of Rome.

And such were these, *Thomas Cramer Arch bishop of Canterbury, Hugh Latimer, John Hooper, Nicholas Ridley, John Rogers, Hugh Philpot, John Jewel, Laurence Humphrey, with William Whitaker, John Rainolds, William Perkins, William Falke,* and an infinite number of others, whom it were too long to rehearse.

How should I bee silent of the land of Denmarke which hath had most famous Preachers of the Gospell, to wit, *Palladius, Hemingius, Mattheus, &c.*

The Hungarians also speake of *Michael Starinus* as of their glory, who reformed many particuler Churches in it, and set Ministers of the word ouer them, to whom hee himselfe prescribed what order was to bee

held

held for the making of Sermons profitable and fruitfull, and in what manner the Sacraments were to be administered. They will recite in like manner *Steven Szegeden, Paul Thurius, Jasper Charles, Peter Melius, Martin Hollopus, Mathew Scaricus, Thomas Fabricius of Thelna*, and many others.

And that I may mention no more, the Churches of Poland, even to this day, not without a thankfull remembrance they speake of that worthy noble personage *John Alaski*, of the Earles of *Gorkaw*, and the Lords, *Oselinians*, who in their time were a defence and an ornament to the doctrine of the Gospell.

So doe they likewise speake of those notable Divines, *Erasmus Glesius, Georg Israhell, John Laurence, Balthasar Euchter, John Turnerius*, and others who haue fruitfully deliuered the Gospell to the people.

Now to extend the comparison begun yet further, in the beginning God, who is most and onely wise, spread and propagated the Gospell, by meanes which in appearance, were directly contrary to the furtherance of it: such as was the overthrow of *Ierusalem*, and the dispersion of Christs Disciples into diuers parts of the world. And the same course hath God obserued euery where in our time.

In the year 1522, that noble Gentleman *Francois Sickingen* had gathered so many worthy men into his Castle of *Landscale*, as might seeme to haue beene sufficient to haue furnished some Vniuersitie, and famous Schoole. For at one and the same time, hee had with him *John Oecolampadius, Martin Bucer, John Schwebelius, Jasper Aquila*.

Now, no long time after, when he was besieged by certaine

certaine Princes, he left it to the pleasure of those Diuines, to goe for their best safety and securitie where euey one of them would.

By which occasion of that siege & of their dispersion, *John Schmeiblus* going to the Count-Palatine *Leues* Duke of *Byont*, he laid there the first stone of the *Euangelicall* reformation. *Martin Bucer* went to *Strassborowe*, which with what fruir and benifit of the Church he did it, is manifest by the common voice and testimonie of all *Germanie*.

John Oecolampadius tooke his iorney to *Basile*, to which Citie he so made known and apparent his learning and pietie, that he was invited and desired with most earnest request to take paines to read and preach vnto them. Wherevnto after that he had yeelded, in the space of a few yeares, he so aduanced the cause of Religion, that the said Citie greatly reioyced at the sight of a full reformation, procured by him amongst them.

Jasper Aquila he went to *Thuringia*, and there furthered the edification of the Church of Christ, with great zeale, and happy successe. A like occasion almost about the same time fel out at *Treptzaine* (a place in *Pomerland*) which was this. There florished a certaine Colledge, that was famous by the learning of certaine men, of which Colledge, *John Bugenhagen* was the Rector.

Now it fell out, that *Luthers* booke of the *Babylonicall* captiuitie being sent from *Lippis*, were deliuered there to *Bugenhagen* to be read ouer, who hauing slightly looked vpon it, is reported to haue said to his fellowes, bretheren, the Sun did neuer see a greater

ter Heriticke then *Luther*. But after a few dayes looking more diligently and attentiuely into the said booke, he chaunged his opinion and testimony of him openly before the same bretheren, and said: that all the world had bin drawed hitherto, in most palpable errorrs. Which he alterwards set so clearly before them, as that they all consented in iudgement with him. Which after that the Bishop of *Canninum* came to the knowledge of, by and by (as the manner is) he began fiercely to persecute them.

Wherefore they began all to fly and provide for the safety of their life. And *Bugenbadius* going to *Wittenberg*, rooke an Ecclesiasticall charge, and alterwards reformed the Churches of *Hamborow* and *Lybeck*, and of all the Kingdome of *Denmarke*.

Andrew Croppius went into *Leif land*, and there brought the Cittie of *Riga* to acknowledge and to receive the truth of the Gospell, which at the beginning brake out into so great flames, that straightwaies *Darbietum* and *Renalia* came thither (as it were) from the brightnesse of it, to kindle their light.

The rest of them flying from *Treptan*, bestowed themselves abroad in the towne of *Pomerland*, and handled the cause of the Gospell so happily & with so great successe as that by the authoritie and commandement of *Barnes* and *Philip* Dukes of *Pomerania*, the states of the land being assembled together in that towne, by common counsell and decree Popish abuses were banished out of all *Pomerland*.

Now let vs view *France* and namely *Meaux* in *France*, there Bishop *Brucemet* with great earnestnes vnderooke to maintaine the cause of the Gospell.

And

And hauing called together thither very many learned men, and amongst them *John Faber Stapulensis*, a man of eminent and great name, he commanded them publickely to preach the true doctrine of the Gospell. But after when the Bishop being terrified and put in feare, fell away from true religion, all the ministers also were compelled to forsake the countrey: whereof some went into the Kingdome of *Nauarre*, and some to *Paris*: and (although priuately and in secret places) they instruct the people by their Sermons. Many of them also in the Citie of *Metz*, whither they had fled, began the building of that goodly Church, which euen to this day doth continue and flourish. Others also went to other places of that Kingdome, where they made Christ, and the doctrine of the Gospell more famous.

And is there any man, who herein may not acknowledge, admire, and publish the wisdom of God: especially, considering that he then sheweth forth his mightie power for the helpe and advancement of his Church, when we thinke it most of all abandoned and forsaken.

The like thing hapned also in *Italy*, which (for the profession of the Gospell) banished many godly persons from *Naples*, *Lucca*, *Pisa* and *Locarno*. All which persecutions, the wisdom of God directed to that ende, that by the seruice of the same men, which had beene banished from these places, the building vp of the Churches in other countries, might be excellently raised vp. The same we know to haue beene done at *Geneua*, *Zarick*, *London* in *England*, and in other places.

In like maner, the small *Calais* warre being finished, the brethren and professors which were driven out of *Bohemia* and *Moravia*, came to *Pole-land*, where they who had bene refused by King *Sigismund*, found a very gracious patron of *Albert* Duke of *Borussia*. Yet some of these turning backe againe into *Polonia*, were received by diuers noble men in *Pole-land*.

And what came of their returne? In the space of eight yeares, there was so much effected by their industry and labour, as that *Peter Vergerius* (hauing ben sometimes Bishop of *Iustinopolis*, and the Popes legate in *Germany*) by the writings of our men which hee had vndertaken to confute, was brought to the acknowledging of the truth; euen he confessed that hee found in *Pole-land* forty Churches established in good order, by those brethren which they neuer thought would come to passe, who had banished them with so great crueltie.

Moreover it cannot be denied, but that the persecution in the Low-countries, furnished the dominion of the *Palatine* Elector, with many teachers, and Preachers of the word, adorned with all kinde of good learning and knowledge; whose godly labours did greatly aduancee the worke of reformation begun by *Fredrick* the third Elector.

The like also fell out in this countrey. For when as after the blessed decease of that most worthy, pious and vertuous Prince, some alteration in Religion had driven and dispersed Ministers of the word into other places, by those ministers in like manner, the doctrine of the truth was propagated and spread into other places.

Fur-

Furthermore by what meanes thinke we, that the most famous Dukedome of *Moravia* was brought to the acknowledging of the Gospell? Was it not when the Duke *Hierick* himselfe was dispossessed and cast out of his Dukedome? for whereas hee liued priuately with *Philip* the Landgrane of *Saxia*, and there heard the teachers of the sincere Religion preaching, & had before that bene present at a collogue and conference at *Marpurg*, his minde tooke such a tast of true Religion, as that after, hauing receiued his Dukedome, hee procured carefully the same true Religion to be preached vnto his subjects.

Neither hath God vied these meanes onely, for the propagation and aduancement of his word, but also many other courses that haue bene marvellous.

For I call *Hungary* to witnesse, that euen Soldiers and men of Warre haue giuen furtherance to Gods word. For whereas the Dutch Army brought thither by King *Ferdinandus*, had in it many Lutherans, by their meanes that Kingdome better discerned of Popish Idolatry.

Italy also may testifie the like of it selfe, when both the Army of *Charles* the fifth besieged the Pope, and some dissensions began to growe betwene the Pope and the Venetians.

To the number of these other meanes, I may also adde diuine and spirituall songs, which hauing bene made by Preachers of the Gospell, and accustomed to be sung by poore Schollers, insinuated and chieley conuained the knowledge of the truth into an infinite number of men in *Germany* and the *Low countries*, and chiefly in *Hungary*, where for the want of the Art of

Printing, this meanes was devised, that the songs which had beene endited by the teachers, young boyes and schollers should devoutly and sweetly sing, not onely at mens doores, but euen at feasts and banquets.

Moreover I thinke, that I may truely say, that it hath beene a great meane to further the knowledge of the trueth, that particular Schooles have beene founded and erected in many places, and that disputations have beene held by the professors of the Gospel with the Papists. Of which sort are the disputations held at that time at *Lips* in the yeare 1519,

1519. at *Zwiche* and *Bressa* 1523, at *Basle* 1524, at *Nurnberge*
1523. 1525, at *Basle* in *Switzerland* 1526, at *Bern* 1528, at
1525. *London* 1549, and such like.

1526. 6. Another likenes betweene this age and the pri-
1528. matiuue Church may bee in this, that the enemies of
1549. the trueth set vpon the Christians of the primitive Church, sometimes with severity of edicts and proclamations, after which grievous punishments, and at the length by open warre: in the very like maner, for the space of these hundred yeares, grievous Proclamations have beene often published against true Religion and the professors of it. And when they little preuailed, they killed infinite multitudes of men by fire and water, by the sword and by hanging, and many other kinds of punishments: and when neither these meanes had the like successe which they desired, they came at length to this, that strong Armies were leued, and brought into *Germany*, the *Low-countries*, and into *France*, to haue rooted out true Religion, if it had beene possible,

Fur-

Further also as in that time the heathen Emperours (whether they would or no) heard the confessions and Apologies of the Christian faith, which are extant and to be read in *Iustin Martyr*, *Athenagoras*, *Tertullian*, and others: Even so in this our age, Kings and Kefars, have of necessity beene made to take notice and information of the truth of the Gospell, which in all things they did not approve of.

For who is ignorant that the Emperour *Charles* the fifth was present at the publicke reading of the confession of *Amburge*, so named of the Citie where this was done? Likewise to King *Ferdinandus*, a confession of their faith was both exhibited and read by the brethren and professors in *Bohemia* and *Moravia*.

We read likewise that *Francis*, the first King of *France*, heard with his owne eares the famous confession of the Christians of *Meirindole*.

Also *Theodore Beza*, in the conference at *Passy*, the King and the Queene, yea all *France* in a manner hearing it, delivered the Articles of our faith, so soundly and so effectually, as that the Cardinall of *Lorraine* saide, that hee wished that either *Beza* had beene dumbe, or that all the States there present had beene deafe that day.

7 Yet will we not stay here, but observe another point of comparison: for in the primitive Church, there were very many Christians who (as the Ecclesiasticall History doth witness) professed the truth of the Gospell with the losse of their goods, and also of their very life it selfe: So likewise in these hundred yeares last past, God hath set before our eyes notable and famous examples of Christian constancy in an infinite.

infinite number of most worthy persons, men and women, rich and poore, learned and vnlearned, noble and vn-noble.

The regard of the time will not suffer me heere to enlarge my selfe, yet can I not by any meanes passe by in silence, in *Germany* the houses and the families of the Electors, to wit, that the house of *Brandeburge*, *Saxony*, and the *Palatine* haue brought forth those heroicall persons, to whom you may truly apply the speech which by the Apostle is vttered of *Moses*, that they esteemed the reproach of Christ to be greater riches, then the treasures of the *Egyptians*.

First let vs goe to the house of *Brandeburge*, and call to minde *George* the Marquesse of *Brandeburge*, who being then to King *Lewis*, the great Protect and Governour of his Court, retained with his helpe, and defended with his aide, the Christians in *Silisia*, *Bohemia*, and *Hungary*, being charged and burnd with diuers slaunders.

After also, when the Emperour *Charles* the fift, in the assembly at *Augsburge*, published a severe edict and Proclamation, with a most grieuous punishment added to it, charging all men to abandon the Religion of the Gospell, the saide Lord Marquesse, had this honourable report of his constancy, that fearing nothing the Emperours indignation, hee boldly saide kneeling before his Maiesie, that he had rather yeeld his head to be smitten and cut off, then to depart the least jot from the truth, which he had once acknowledged and receiued, which when hee once had spoken openly, they say that the Emperour answered, that the cutting off his head was not sought for.

Will yee goe from *Brandenburg* to *Saxony*? There we shall see Duke Henry the progenitour of the two most gracious Electors *Maritime* and *Hugobur* worthily shewing how deepe rootes the loue of the Gospel had taken in him.

For when his brother *George* Duke of *Saxony* (who was a most earnest defender of the Popish Religion) a litle before his death, hauing caused it to be signified to him by messengers (sent for that purpose) that hee would make him his heire, vpon condition, that he would forsake the Religion Euangelical reformed; but if he refused, to performe the condition, that he would giue all his dominions to King *Ferdinandus* Duke *Henry* of whom I spake, answering presently, saide plainly and exprelly to him; this your message evidently representeth and bringeth into my minde that which is written in the holy Scriptures, when *Sathan* promised to Christ, the Kingdomes of the whole world, vpon condition, that falling downe at his fecte, hee would worship and adore him. Doe you thinke that I esteeme any worldly riches and benefit more, then I doe the glory of God? Certainly your expectation doeth much deceiue you. With which answer hee dismisst those messengers, adding to his former speech, this notable sentence, that hee had rather bee poore with Christ, then rich with the Pope.

Which memorab' east of his religious pietie wanted not his reward from God. For before that the legates and messengers had returned home, Duke *George* his brother dying, without executing that his determination, altogether against his will, left Duke *Henry*

his heire and successor. And what should I speake of *John Frederick Elector* of famous memory? Of whom, the Emperour *Rudolph* himselfe is reported to haue said to Doctor *Negius* chiefe Philitian of the Elector of *Saxony*: that *John Frederick Elector* was a Prince of a magnanimous and high courage, whose valour and vertue if his Souldiers had followed in the Warre, with like animositie and boldnesse, hee had neuer bene overcome. Further hee is reported to haue said, that he stood by the Emperour *Charles*, and beheld with how chearefull and gracious a countenance hee came to the Emperour, presenting himselfe, not as a captiue and prisoner, but chearefull as one that should haue led a dance.

And surely that he excelled in the greatnesse of an invincible minde and courage, he made it manifest in his very imprisonment and captivity, to the wonder and admiration of all men.

For in the assembly at *Ausburge*, the Emperour had drawn all the States of the Empire to his purpose, that stricken with feare, they freely professed, that they would receive whatsoever the Generall Council that was to be called, should determine of Religion. Then he required and commaunded the Prince being prisoner to doe the like. But he then answered, that in all other things he was ready with all submission to yeeld his service and obedience: but in that which concerned Religion and conscience, hee humbly besought him in his gracious clemency to respect him.

So great was the magnanimitie of this Prince Elector when he was a prisoner, so great was his zeale
for

for the true worship of God, when the other States being yecfree, and yet affrighted with the feares of daungers, professed that they would willingly obey the decree of the counsell that was to be hold: whose iudgement was yet unknownen what it would bee. If herefore *Atenachben* a most religious Divine, notably in verse commended the constancy of this likewise most religious Prince and Elector, saying,

He man more praise by constant profession of faith, then if he in battle had fought fierce and terrible battails.

Furthermore the County *Palatine*, is able to shew also in this glorious field, and on this day commendeth to all posteritie, thole most famous Princes, *Otto*, *Henry*, and *Frederick* the third of that name, either of them Electors, and most constant defenders of the trueth.

Otto Henricus desired rather to loose the principalltie of *Namberg*, then by forsaking the truth of Religion to keepe it, and to win the fauour of *Cesar* and of the Pope: which faithfulness and constancy in Religion, God recompenced with a large & ample blessing. For he not onely restored vnto him, the foresaid dominion, but also, *Frederick* the second being dead, he gloriously aduanced him to the Electorship.

Behold also the Count *Palatine Frederick* the third, him to whom pietie it selfe gaue his Sir-name, so that he was renowned & called *Fredericus Pious*, and consider with me a little his diuers and great trials which he endured for the cause of Religion.

He was constrained, sometimes to auoide the darts of his brother, sometimes to withstand his children, and sometimes to resist his kins-folke, yea at the

length in the assembly at *Ansburo* he had the Emperour himselfe and the Princes and States of the sacred Empire greatost aduerlaries vnto him.

Yet surely *Casars* Maiestie notably made answer for him to the Electors and Princes that would haue excluded and shut out the saide *Frederick Pius*, out of the peace of the Empire, saying, I must answer you, as Christ did *Salome*: you knowe not what you aske. Doe you not know, that he is a Prince of the Empire? will you be at discord among your selues? Notwithstanding the same Emperour, very severely and peremptorily commaunded the same Elector *Frederick*, to change and vtterly forsake his Religion, which was said to be a diuers Religion from that which was said to be allowed at *Ansburge*, and infected (as they said) with the error of Caluinisme. Then the Elector openly and plainly (as the loue of Religion perswaded him) to this effect declared his minde to the Imperiall Maiestie, that in the matter of Faith and Religion, hee did acknowledge one onely Lord, to wit, God, who is King of Kings, and Lord of Lords.

That such question and businesse concerned not the losse of any temporal estate, or of this present life, but the euerlasting saluation of the soule: which as he had receiued and had it recommended vnto him from Christ his Lord and Sauour: so he both ought and would keepe it entire and whole without hurt or blemish vnto him, enen with the daunger and losse of this present life. Furthermore he said, that hee was willing and ready to yeelde to any whatsoeuer they were, a iust reason, apologie, and defence of his Catechisme and Faith.

Which

Which magnanimitie and courage of a constant faith, *Augustus* Duke of Saxony and Elector admiring, friendly and brotherly striking with his open hand the shoulder of this most pious Prince *Frederick*, said, *Frederick*, thou doest farre excell vs all in pietie and Religion.

Behold a chearefull minde of a Prince in the profession of the truth, nobly resembling the Emperour *Junian*, who being taken by the Souldiers to receiue the Imperiall dignitie, refused to take it vpon him, except the Army by whom hee was chosen, would cast away their Idols, and embrace the sinceritie of Christian Faith.

Our owne Prince also, in like manner a most constant professor of Religion, resolved rather to loose the dignitie to be one of the seauen Electors; then to abandon the truth of the Gospell, if hee could not keepe his Electorship without the losse of true Religion.

Now let vs proceede from *Germany* to *Italy*, and bring out before you, two worthy champions for the faith, out of the Kingdome of *Naples*, to wit, *Galacius Caracciolus* Vice-Marques, and the same a sonne of the sister of Pope *Paul* the fourth; the other *Iohn Berniardin Boniface* Marques of *Oris*. Both these were enflamed with so great a zeale of Religion, as that all their worldly dignities neglected, and the honour of their life and state despised, they forsooke their houses and their countrey, and led the rest of their mortall liues in such a voluntary banishment, as the sinceritie of Religion laid vpon them.

Heere also I could name you many other worthy

and famous personages in *Spain*, *Italy*, *Scotland*, and *Germany*, which some of them secretly, and some of them by open violence suffered death for the profession of the Gospel. But the Martirologies and stories of the Martyrs haue eased mee of that burden of rehearsing them, (as being set out purposely to declare and to register the names of those who haue borne witness to the truth) and may be repaired and reformed vnto for this matter.

Yet cannot I in silence passe by any meanes, that onely in *Belgia* (containing the 17 provinces of the *Low-countries*) whiles *Charles* the fifth yet liued, were slaine and murdered fiftie thousand Christians, and that the Duke of *Alua* cruelly boasted, that in the space of six yeares after hee had bene gouernour of that countrey eighteene thousand persons had ben killed by his commaundement, and also from the yeare 1576, to the agreement at *Gant* there had perished by the tyranny of the Papists thirtie thousand.

1564. Yet there was a greater Vintage and Haruest in *Fraunce*, for it may be proued by arguments worthy to be beliened, that from the yeare 1564, to the yeare 1586, that is in the space of two and twentie yeares, that one hundred and forty thousand godly persons sealed and signed with their blood the sinceritie of Religion. Which is so reckoned, as that, they are not numbred in this account, who vnder *Henry* the second, and *Frauncis* the first, being roasted and burnt, went vp to the fire with so great courage and constancy of minde, and so to the death gaue testimony to the truth, as that in the yeare 1533, the tongues of the Martyrs were cut out, that they might not be able to speake vnto the people.

Now

Now in *England* it is incredible to be spoken, what slaughter and how many dead corpes haue bene made: how many excellent men (amongst whom some were Bishops & Arch-bishops) in the Raige of *Queene Mary*, being burnt alive with fire, without feare endured that shamefull and cruell death with marvellous strength and power of Faith.

And if wee should also declare the notable and invincible constancy of *Rochell* in *France*, and of *Magdenborow* in *Germany*, heere wee should haue a large field to discourse, to their immortall praise. But wee are to proceed, and make another new comparison betweene the aunienter Apostolick, and latter reformations of the Church.

2 In these times the Christians being miserably afflicted, God (appearing and shining through these cloudes vnto them) then at length gloriously lifted vp, and exalted his Church; when it lay cast downe to the lowest, & was euen troden vnder foote. Therefore *Sulpitius Severus* was bould to say, writing of the ten yeares persecution vnder the Emperours *Dioclesian* and *Maximinian*, wee neuer conquered with greater glory and triumph, then when wee could nor be conquered with the continuall slaughters and massacres of ten yeares together. In like maner, in these hundred yeares last past, besides and aboue the expectation, opinion and thoughts of all men, God oftentimes mightely deliuered his Church, taking it, as it were out of the very iawes of the enemies.

In the yeare 1521, after the departure of *Luther*, who in the assemblies of the States of the Empire at *Worms* had appeared and presented himselfe before

Casan

Cesar and the Princes of the Empire, to make answer for his proceedings, there was set and published an edict or proclamation of most sharpe severitie against the professors of the Gospell, whereof the Popes Legat, Cardinall *Jerome Alexander* is reported to have saide to *Marinus Caracciolus*; Oh, my *Caracciolus*, if we have done nothing else at this diet and assembly, yet this we have effected (as I am in good hope) that by this edict and mandate of *Casars* wee shall shortly see the *Germans* at warre one with another, and tumbling in their owne blood.

But what fell out? a little after, there arose an exceeding great trouble in *Spaine*: so as the Emperour went thither to pacifie it, and the professors of the Gospell had a litle breathing time, as some milder aire appearing. For the Imperiall edict being mitigated and qualified by the States of the Empire assembled at *Norinberg*, the true doctrine was seene daily to bee more largely and more courageously spread and advanced.

In the yeare 1526, and the fourteenth of *January*, *Charles* the fift being Emperour, and *Fraunce* the first being King of *Fraunce*, with great coniunction and agreement of minde and affections endeavoured and went about it, ioyning their forces together, to pull vp by the rootes the *Lutheran* Religion (as they call it) but altogether in vaine. For the Pope himselfe brake the bond and league, making the Emperour so much busines in *Italy*, that hee professed by publicke writing, that the Pope was in all the fault, that he had hitherto with lesse successe suppressed the heresie (as he termed it) of the *Lutherans*.

Againc

Againe in the yere 1550. did not all men feare and tremble at the publishing of that most cruell edict of the Emperour *Charles*, where with at the Dyet at *Ausburg*, hee thundred against the professors of the Gospell: but behold, God, as from heaven, delivered them. For the Turke, (as one that had beene drawen thither by the haire of his head) came into *Austria*: which rumour caused the Emperour not vnwillingly to grant peace to the Protestants, that hee might obtaine aide of them against the Turke, the common enemy of all Christendome.

So likewise, the league agreed vpon at *Smalcald*, being broken, & prosperous successe making all subiect vnto *Cæsars* power, who knoweth not that which happed. For when it was thought, that the cause of reformation had now beene vicerly overthrowen in *Germanie*, Almighty God fully overcame and subdued the Conquerers minde, and so perplexed him, that he not onely no more vrged the Generall Councille (to whose determination the States of the Empire had before promised to yeeld allobedience) but also made an vnnecessary and needles warre with the Pope, and despaired of successe in fighting any more with the *Germanes*, who yet before, he supposed to haue bin wholly conquered and subdued.

Neither was it otherwise with the *Huſſites*, who being constrained to defend with Armes the libertie of the Euangelicall profession, were once or twise overcome by papists: yet notwithstanding the truth triumphed as inuincible their Churches, euen to this day.

England also may be a witnesse hereof, where in men almost despaired of the maintainers of the Gospell,

when as by the raigne of Queene *Mary*, many goodly lights had beene extinguished; and so many strong buttresses and pillars had beene overthrowen & cast downe to the ground.

But the Lord, who calleth light out of darkenes, he called that most gracious Queene *Elizabeth* out of the prison, & placed her in the royall throne of the Kingdome; whereby all the hope of the Papist was disappointed and exposed to shame and ignomie.

Likewise *Fraunce* will testifie this, which was most shamefully defiled and stained with that horrible massacre and slaughter that was made of true professors in the yeare 1572. For at that time there was celebrated and kept at *Rome* a solempne thanks-giving to God for that action performed with so great success; & so agreeably to their desire, in the rooting out of the Hugonets; (as they called the professors of the trueth of the Gospell.)

But within a yeare after, the multitude of professors appeared in so great number, as a man would haue thought that all those had beene risen from the dead, and restored to life againe.

Neither are there wanting like examples in *Hungary*, *Bohemia*, *Moravia*, *Silesia*, *Austria*. For about some thirteene yeares agoe, these aduersaries with very great endeauours desired to cut off all meanes of exercising the Religion reformed. But vterly in vaine, God withstanding them, who sending them his helpe from heauen, brought the matter to that passe, that greater libertie was granted to these countries then they euer enjoyed in any time before.

Finally, for the last point of this comparison: In the

primi-

primitive Church God by manifest signes and tokens showed the feneticke of his iust iudgement vpon many tirantes and persecutors of the Church; by their fearfull ends and tragickall deaths.

In like manner *Stigismund* the Emperour 200. yeares agoe hauing burnt at *Constantine*, *John Huss*, a most pious and godly Preacher, together with him burnt and consumed all his owne royall estate. For deceasing without heire male, *Ladislaus* his Grand-sonne by his daughter succeeded him; and so hee confined the celebratie and honour of his name in the space of a fewe yeares. So likewise in this last age wee haue receiued by report, and seene with our eyes that vengeance hath followed them at their heeles, which bearing impietie and vngodlinesse in their hearts, and shewing it openly by strange crueltie, went about with all their power to assaile and to plucke vp by therootes the pure doctrine of the Gospell.

In the yeare 1540. *George Wischhart* a Preacher of the Gospell in *Switzerland* (after burnt to ashes by the commaundement of *Cardinal Brier*) in the midlt of the flames of fire prophetically foretold the Cardinal of the death and ouerthrow that hung ouer his head. And that not in vaine; For hee was killed that very yeare, and that so, as in the same place, where the stake and ashes of that constant Martyr had bene seene not long before, in the same place so soone after, the dead body of that tyrant was to be seene exposed to the hate and scorn of all men.

With him reckon also *Stephen Gardiner*, who being Bishop of *Winchester*, and Cancellor to *Queene Mary*, employed his seruice & power very busily to destroy

the Christians. But his punishment followed not long after: for being taken with a sore disease, and despairing of the favour and mercy of God, he cried out, alas! for me, I have sinned with *Peter*, but I have not wept, nor seriously & truly repented as *Peter* did.

In *Fraunce*, remember *Minerius*, making war with the innocent men of *Merindoll*, and miserably killing and murdering them with more then *Seythian* and *Barbarian* cruelty. What? art thou sorry? and dost thou sigh and lament to heare it? Stay a while, and thou shalt see and acknowledge the wonderfull judgement and vengeance of God vpon him. For this tyrant *Minerius* falling into a most grievous and tearefull sicknesse, ended his vngodly life, with horrible crying and howling.

Kings also furnish vs with some examples of tragicall ends. For *Francois*, the first king of *France*, in the agony of death, felt how heavily the blood of the *Waldenses* and *Merindolians*, lay vpon his conscience, wherefore hee gaue commandement and charge to his sonne *Henry* that hee should put to death *Iohn Monke*, by whose counsell and perswasion he had begun the persecution: which *Monke* perceiving, speedily fled, and so escaped the present danger.

Likewise we haue heard that *Henry* the 2. King of *France*, hauing often threatned, and said, that with his own eyes he would see *Rurges* to be consumed & burnt with fire vpon a wound taken in the eye in his running at Tilt, ended his life with very great torments.

Neither was the end of *Francois* the second of that name any better, who hauing denied the Christians free exercise of the Religion of the Gospel: (who by

sup-

supplication had requested it. Hee also by an Apostume risen to his braine, and running at his eare, dyed with his eare purrified and rotten.

And thou also *Charles* the ninth, King of *France*, goe thou also and defile thy hands with the blood of thy subiects. Thou also didst miserably perish in thine owne blood. And you two tyrants (*I* speake of *Henry* the third, and the Duke of *Guise*) doe you also take paines in the baine crime of the massacre and slaughter at *Paris*; doe you also kill, murder and despoyle: but with what successe, euen, and issue haue you done it: either of you ended your life, with a violent and bloody death, but the reformed Religion you haue not driven out of *France*. But what doe I speake of these things, the Emperour himselfe, *Charles* the fifth, hee confessed that hee had vsed and employed all his force and power, to establish the authoritie of the Pope, and to maintaine his dignity, but that his endeaour had beene all in vaine, & that his money and treasure was spent, which losse was tollerable and might be borne, but that which was altogether intollerable, he had lost his honourable name amongst men, and his estimation & dignitie, the losse whereof was not to be recovered by any means.

Heere it were worth our labour to note & marke the perfidious falling away of Apostatates, and the infirmity of the faithfull. Heere also intestine and inward dissensions and discords were to bee touched, and to be compared with the contentions of the ancient and primitive Church: but the regard of this present time doth not suffer me so to doe.

Therefore, let it suffice to haue heard, that *Christ*

the Lord hath most effectually expressed, and accomplished really, gain in powerfull act and deede; the name of *Iesus* and *Saviour*, that was giuen him by order from God, in that hee doth so fatherly gather, so wisely gouerne; so mightily preferre; and so iustly protect his Church against all the aduersaries and enemies of it. and is our very bulwark and defence.

Now let the Iesuits goe, and vaingloriously boast of the miracles, which they say, haue bene done in the East and West *Indies*; but wee most worthily publish and magnifie the miracles, iustly to be admired & wondered at, which God hath done in our own dayes, and in the age of our fathers, in *Germany*, *England*, *Spain*, *Italy*, *France*, *Hungary*, *Bohemia*, *Poleland*, *Denmark* and *Swede Land*; against all the

For these are indeed that which they are said to be, miracles.

That God hath wrought so great things by so meane and base instruments.

That the doctrine of the Gospell within so few yeares, hath like the lightning, enlightened so many countries and Kingdomes.

That by meanes altogether contrary to the reason of man, the sinceritie and puritie of the doctrine of the Gospell flourisheth at this day, being propagated and spread farre and neare.

That by how much the greater the cruelty of tyrants hath bene in bloodshedding, in burning & hanging of the godly, so much the further hath the sound of the Gospell bin heard, & passed into more places.

That a most puissant and mighty Emperour, going through *Germany* with such successe of many victo-

ries as he could haue wist; yet was notable by any
 meanes to conquer & subdue the Gospell in *Germany*.
 In *Habatin* *Prussia* *Klags* continually succeeding
 one another, and employing all their forces, and using
 many and diuers meanes and practises for it, yet haue
 not beene able to effect the suppression, of the re-
 formed Churches in *France*; and in *Italy* *Spain* *Portugal* *the Low Countries* *the*
 In that *Philip* the second, the greatest King that hath
 bene of *Spain*, hath wasted all the treasure which he
 had gathered in the East, and in the West, for the re-
 uing out of Religion, partly in *France*, and partly in
England; and chiefly in the *Low Countries*; and that
 with no other euent and success; but that these huge
 masses of treasure being exhausted and lost; and his
 Kingdoms being distressed with many great straits and dif-
 ficulties of debts, before his death will forsake against his
 will, he heard this message delivered to him, that the
 reformed Churches in *France*, *England*, and the *Low*
Countries, did prosper and flourish as they had done in
 any former time. And which things being so, worthily doe we all extoll
 and magnifie this most gracious goodness and mercy
 of our God, who in goodness and power excelleth all,
 whereby when we were drowned in the midst of a sea
 of errors and darkenesse in Popery, hath illuminated
 and enlightened vs with the most clear & goodly light
 of the knowledge of himselfe, and of his Gospell.
 For if in the old Testament the godly so often ce-
 lebrated and praised with songs, the redemption of
 the people of *Israel* out of *Egypt*, and from their ene-
 mies of *Madian*, surely we haue far greater cause, why
 wee should magnifie with all praise and honour our
 mar-

marvellous deliverances from the Idolatry of Antichrist.

Moreover, this historical commemoration and rehearsal of the admirable & wonderfull works which we haue heard, to haue bene performed by God in his Church, ought to giue encouragement to all the faithfull with greater alacritie and chearfulness, and with greater strength and constancy to keepe and retaine the truth which they haue once acknowledged: which being grounded and founded stedfastly and securely in the holy Scripture, hath bene againe and newly confirmed in these last hundred yeares by so singular and excellent miracles.

And this we ought the rather to doe, because wee knowe that our Saviour Iesus doth still liue, and wee are certainly perswaded, that as he hath done hitherto, so likewise alwayes hereafter, hee will gather, gouerne, and preserve his Church.

Now let vs also remember that it is our part and dutie to worship and honour this Iesus our Saviour with our mouth, with our hearts, and with all our strength. For he it is (as the Angell expressly testifieth) which will saue and preserve his people. Of which people they onely are to be accounted, who doe not walke, nor liue according to the flesh, but according to the Spirit; whereof, who seeth not this to follow? That he that hath not the Spirit of Christ, is none of his: and that he who is none of Christs, cannot in any sort enioy the comfort of this name of a Saviour?

Let vs then embrace our most faithfull Saviour, let vs loue him, let vs feare him, and let vs honour him.

him: So without all doubt, we shall prooue by experience, that he will renew againe hereafter, vnto vs his auncient fauour, and will most mightely protect vs his Christian Church, by his parronage and defence from all our enemies both of soule and body.

For this saith Amen, that is, that true and faithfull witnesse, the gates of hell shall not preuaile against my Church.

To this mighty and great Saviour, be thanks, honour and glory, for all the comfort, helpe, and benefits hitherto bestowed vpon vs, both now, and in all ages, for euer and euer, Amen.

THE PRAYER.

Most Gracious God, and mercifull father, we giue thee thanks for all thy benefits, wh. rewith hitherto, thou hast largely and bountefully blessed vs. O Lord my God, thy thoughts are great, and thy workes admirable and wonderfull, which thou settest before vs, so behold and consider. Nothing can, nor ought to be compared vnto thee. I will declare thy workes, and speake of them, although they exceed all account and number. wee acknowledge it to procede from thy grace and fauour, that in all places, thou hast miraculously gathered a people that is pleasing and acceptable vnto thee; that thou hast wisely gouerned, and mightily preserved the same. Especially wee praise thee that it hath pleased thee, so call vs in these countries to the Communion of thy Sonne Iesus Christ, and that this day thou hast graunted thy grace to vs sitting by the cratch of thy new borne

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horne Sabine, to have been formerly the angels song their
heavenly hymne and song, and how joyfully they greeted
and congratulated us for the increasing great benefit of thy
Sonnes sent to take our flesh and nature upon him. And not
onely to heare this, but moreover also to see how the shep-
herds did adore him, Simeon and Anna, blessed him the
wise men that came to him from the East, did honour him
with gold, myrrh and frankincense. Blessed bee thy holy
name for evermore, for these and all other benefits, wher-
with thou doest bestow upon us, and wherewith thou doest adorne
us. Gracious God and mercifull Father, we beseech thee al-
so for the time to come, to shew forth thy marvellous workes
amongst us, and alwayes to gather a Church to thy selfe a-
mongst us, and graciously to preserve this which thou hast
already gathered, that the number of them may daily en-
crease, who may truly acknowledge thee and thy Sonne Je-
sus Christ, and may celebrate and magnifie thee both in this
life, and also in that which is to come for evermore.

Furthermore, with earnest prayers we beseech thee,
as thou hast done hitherto, so likewise hereafter graciously
and mercifully to turne away from us, the fury of warre,
the scarcity and dearth of victuals, and the plague of pe-
stilence, and whatsoever besides may bee hurtfull to our
communitie.

Drive away also farre from us the most savage crueltye
of the Pope, and of his adherents, hinder and restrain his
counsels that they take not effect.

Contrariwise we beseech thee to grace and adorne with
all manner of blessings, the Emperours Maiesty, the Royall
dignitie of the King of great Britaine, as also all other Chri-
stian Kings, the Electors of the Empire and other Princes,
especially the most illustrious and gracious Prince Prode-

rick, Count-Palatine Eleſſor our gracious Lord, together with the moſt illuſtrious Princeſſe his wife, and the Princeſſe daughter of the late Eleſſor: and our young Princes; and all the noble houſe of the Counts-Palatines, Princes Eleſſors, with their Counſellers and Officers, maintaine and preſerue them all with thy gracious patronage, protection and defence.

Take care alſo, we beſeech thee, of all widowes and Orphanes, and preſerue our bodies with the comfort of health, and crowne our life with Chriſtian uprightneſſe, and integrity.

Help all thoſe which endure ſeueral afflictions, eſpecially ſuch as ſuffer grievous perſecutions for the truths ſake. Make them knowe by their experience, that Jeſus our ſaviour is more able to comfort them, then all the world to make them to ſorrow.

Finally, when the ſhort terme and time of our life ſhall paſſe away, reſreſh and comfort vs before wee depart from hence: and receauing vs into the armes of thy mercy, tranſlate vs out of this old world, to that new one, which is not finiſhed nor ended with any courſe of the Sunne, or of the Moone: but wherein thy ſelfe art ſo bee the Sunne, the Moone, and all in all things, theſe mercies we aſke in the name of Jeſus Chriſt, and pray alſo further as he hath taught vs. Our Father, &c.

FINIS.

